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Paulsen points out that he lectured every year on Baumgarten's metaphysics, and there are various passages from certain fragments which might be cited to support more fully his position with regard to the things-in-themselves. When one takes up various points in the exposition for detailed examination, it would be easy to take exception to many statements. In the treatment of the category of causality, for instance, it seems to the writer that the author entirely misses the point, but the limits of this notice will not permit any discussion of this and numerous other details. For all critical study of the teaching of Kant the book of Caird remains the only reliable source for the English student who wishes to get the full significance of Kant's statements. The translation, as would be expected from a writer of Paulsen's clearness, under the care of so careful a scholar as Professor Creighton, is excellent and bears few, if any, traces of being a translation.

Caldecott divides his work on *The Philosophy of Religion*⁶ into two parts; the first he calls introduction, the second historical; a division open to manifest objections, since it implies no organism of thought. He defines religion as man's attitude to the being or beings distinguished from self and the world. But this definition makes the idea of God primary in religion, while, as the history of religion attests, it is only secondary. Nor, historically, is the being always distinguished from the world. In other respects the book is decidedly tendential, and its estimation of the philosophers of religion, whether in Britain or America, is conditioned thereby. In the historical part of the book the author purports to give a brief résumé of the systems of thought of all the leading philosophers and theologians of the two countries, but of course, there may be differences of opinion as to the criterion and fairness of his selection. The book has its merit as a handbook for speedy reference by the student, though it may be added that, on the whole, it is a work without special philosophic merit.

GEORGE B. FOSTER,
JAMES H. TUFTS.

SOME RECENT LITERATURE ON THE OLD TESTAMENT.

WE are particularly glad to greet a new contribution¹ to the study of the Vulgate. Its lamented author was a most enthusiastic student

⁶ *The Philosophy of Religion in England and America*. By ALFRED CALDECOTT. New York: Macmillan, 1901. xvi + 434 pages. \$2.50, net.

¹ *Les préfaces jointes aux livres de la Bible dans les manuscrits de la Vulgate*. Mémoire posthume de M. SAMUEL BERGER. Paris: Imprimerie nationale, 1902. 78 pages. Fr. 3.50.

and investigator of all that pertained to the history of the origin and perpetuation of the version of Jerome. His *Histoire de la Vulgate*, issued in 1893, has given him a high place in the circle of students of the Vulgate. In this book he has carefully collated several hundred of the about 1,200 MSS. of this version, and has at the same time copied many of the prefaces which Jerome and others prefixed to the separate books of the Bible. The narrative portion of this work (pp. 1-32) discusses in a comprehensive, yet concise, manner the significance of many of these for the understanding of the translations themselves, and for their influence on later biblical, particularly Vulgate, learning. The remainder of the book cites 334 codices of the Vulgate which furnish material on prefaces to the books of the Latin Bible. This is a most helpful and useful addition to the *apparatus criticus* for the study of the Vulgate.

*The Pentateuch in the Light of Today*² embodies the substance of a short course of lectures delivered to teachers in London under the auspices of the Sunday-school Union. It is not intended for scholars, but for the general Bible-reading and Bible-studying public. It aims to present such results of higher criticism as have been received with practical unanimity by higher critics. Bacon's *Genesis of Genesis* and Driver's *Introduction to the Literature of the Old Testament* constitute the quarry from which the author hews most of his material. Even granting practical unanimity among higher critics, we very much doubt the wisdom of attempting as yet to set forth these complicated results before the ordinary Sunday-school teacher. Who knows but that we may make other discoveries as remarkable as the recently found Hammurabi code of laws that may neutralize many of the so-called results of the higher criticism? Theories should be treated as such until facts establish the truth.

The attempt of Dr. Douglas³ to treat the life and work of Samuel on the basis of total rejection of "critical" results is an interesting one. It reveals a pious "rationalism" which puts that of the so-called "critics" to shame. The completeness of the difference in the point of view and the principles between the author and those whom he

² *The Pentateuch in the Light of Today*: Being a Simple Introduction to the Pentateuch on the Lines of the Higher Criticism. By ALFRED HOLBORN. New York: Imported by Scribner's, 1902. ix + 113 pages. \$0.75, net.

³ *Samuel and his Age*: A Study in the Constitutional History of Israel. ("The Bible Student's Library," Volume X.) By GEORGE C. M. DOUGLAS. London: Eyre & Spottiswoode, 1901. xxiii + 276 pages. \$2.50.

opposes brings out with emphasis the fundamental likeness of the former and his school to the methods of the older anti-supernaturalists. The intuitive knowledge of what is in the mind of the biblical personages, the resolution of difficulties by considerations outside of the text, the *a priori* determination to find what one is looking for—in a word, the methods of “rationalism,” in distinction from those of “criticism,” are curiously revealed. The book is, also, useful as a challenge to the newer knowledge to justify itself as truer to the facts. The fact that the entire treatment, method, and results are anachronistic should not hinder the modern scholar from employing the book as a test of the modern position. Studied from that point of view, it may be of real service.

Nagel offers in his monograph⁴ on Senacherib's expedition of 701 B. C. a very thorough treatment of the documents, Hebrew, Assyrian, etc., from a most cautious and conservative point of view. The recent conclusions of Meinhold and others who find in 2 Kings 18:17–19:37 two documents of very different historical value are subjected to a microscopic investigation and found wanting. Winckler's bold conjectures and assertions are severely handled. Sometimes conservatism gets the better of sound historical reasoning, and the puncturing of the arguments of other scholars takes the place of the endeavor to find exact historical fact. Nagel finds very few difficulties, often, it seems, because the others have found so many. But the book will have an important place among the discussions on this ever-interesting episode, and should lead to a fresh examination of the materials available for its elucidation.

*Die Bücher Ezra und Nehemiah*⁵ is a contribution toward the critical as over against the traditional treatment of these books. The author has no new and startling theory to propound. He makes use of the best new material on the subject, and carefully works through the historical and literary questions which naturally come up in these books. The theory of Kesters regarding Ezra's return does not seem to trouble him, nor is he side-tracked by insignificant and minor data. The most interesting part of his brochure from a literary point of

⁴*Der Zug des Sanherib gegen Jerusalem.* Nach den Quellen dargestellt. Von GOTTFRIED NAGEL. Leipzig: Hinrichs, 1902. viii + 124 pages. M. 2.50.

⁵*Die Bücher Ezra und Nehemiah:* Untersuchungen ihres litterarischen und geschichtlichen Charakters. (=“Studien zur alttestamentlichen Einleitung und Geschichte, Heft 2.”) Von DR. CARL HOLZHEY. München: Lentner, 1902. 68 pages. M. 1.80.

view is § 11, where he presents his theory of the literary make-up of the books in question. Even in this he presents no radical position, but one that harmonizes well with the position of Gigot in his *Introduction*. The whole document is a mark of a healthful progress among a class of writers who have always stood for a stiff conservatism.

It is surprising that some one has not already undertaken the task to which Dr. Procksch has set himself in his *Geschichtsbetrachtung*.⁶ The two parts are set forth clearly in the title. "What was the Prophetic View of Israel's History" and "What Actual Historical Traditions Appear in the Prophetic Literature of the Pre-Exilic Age"—this is his double theme. He handles it with ample learning and fine appreciation. The book is a most useful contribution to Old Testament science.

The last fifteen years of Israel's history just before the fall of Jerusalem receive a new study in Erbt's *Jeremia und seine Zeit*.⁷ The book of Jeremiah supplies the material for this study. It is arranged under four themes: (1) "The Memoirs of Baruch, beginning at the Fourth Year of Jehoiakim," (2) "The Memoirs of Jeremiah," (3) "Jeremiah as a Prophet of the Nations," and (4) "Jeremiah as the People's Prophet." The main study is popular, while the critical discussions are embodied in smaller print. The author makes constant use of Cornill and Duhm, and the LXX occupies a large place in his field of critical vision. In each of the four above-named divisions he reconstructs the material into what he conceives to be the proper chronological order. While in the main this has its advantages for our understanding of the book, it in large part destroys its oriental character and occidentalizes it. There is a significance in the psychological workings of an oriental mind that must be sought after if we are to understand the utterances of the speakers and writers of the Old Testament. Was there any principle on which the compiler of Jeremiah worked? If not, we have a free hand to rearrange it, even to parts of verses. The question has not received due attention. But the innovation of Erbt's work is the arrangement of the prophetic utterances in transliterated rhythmical form according to the poetical principles of Sievers. This, like every other theory of Hebrew poetry

⁶ *Geschichtsbetrachtung und geschichtliche Ueberlieferung bei den vor-exilischen Propheten*. Von O. PROCKSCH. Leipzig: Hinrichs, 1902. 176 pages. M. 5.50.

⁷ *Jeremia und seine Zeit*: Die Geschichte der letzten fünfzig Jahre des vor-exilischen Juda. Von WILHELM ERBT. Göttingen: Vandenhoeck & Ruprecht, 1902. viii + 300 pages. M. 8.

hitherto advanced, and rigidly applied, requires severe and arbitrary handling of the text. Glosses and emendations merely to fit the requirements of the poetic theory shake the confidence of the reader both in this theory of poetry and in the results of the author's work. While good critical ability is displayed in the work, we are perforce led to suspect such results as are based on the enforcement of a theoretical principle of Hebrew poetry.

Riedel's volume⁸ is a collection of odds and ends, including notes on questions of biblical introduction and theology, canon, textual criticism, and lexicography. The general point of view is the traditional one that Moses was the source of all Hebrew legislation and that the prophets were but endeavoring to reform a backslidden people. The more important notes are (1) the marriage of Hosea (pp. 1-16); (2) the three great Jewish feasts (pp. 52-73); (3) the sabbath (pp. 74-89); (4) names and divisions of the Old Testament canon. In the discussion of Hosea's marriage the view of Umbreit is taken, that Gomer was a zealous worshiper of Baal, and the harlotry therefore spiritual rather than literal. In support of this a new interpretation of the name Gomer-bath-Dibblaim is offered, viz., that גִּבְלַיִם = אֲשִׁישִׁים = cakes of pressed fruit offered to the Baalim, and that בַּת has here the force of בֶּן in expressions like בֶּן חֵיל; hence the name designates Gomer as one noted for her offerings of fruit to the Baalim. This conjecture adds little to a theory in itself weak. These investigations in general give evidence of the author's wide learning and clear understanding of the nature of the problems under consideration, but they fail to compel assent to their results.

The Song of Songs⁹ has passed through several stages of interpretation. This pamphlet is an all too cursory view of some of these methods. The author briefly looks at (1) the allegorical explanations of the book, on the basis of which the symbolical figures are interpreted according to our knowledge of their meaning in ancient times; (2) the dramatic interpretation, lately losing ground; (3) the song hypothesis, according to which it is made up of a lot of love-songs. The author, as Haupt in his recent utterances in the *American Journal of Semitic Languages* (July, 1902), believes the book is a compilation of erotic poetry of the ancient Hebrews, which can be paralleled by

⁸ *Alttestamentliche Untersuchungen*. Von WILHELM RIEDEL. Erstes Heft. Leipzig: Deichert, 1902. 103 pages. M. 2.

⁹ *Das Hohelied*: auf Grund arabischer und anderer Parallelen von Neuem untersucht. Von GEORG JACOB. Berlin: Mayer & Müller, 1902. 45 pages. M. 1.

material of the same character among the Arabs and ancient Egyptians and some minor ancient oriental peoples. A few illustrations are given to corroborate his proposition.

The "Baird Lectures" of 1889,¹⁰ issued in an unchanged second edition in 1892, is here reprinted again. We had expected that a new and revised edition of this excellent conservative work would put in an appearance by this time, in which the author would treat the new material of the last decade on his theme. We still hope to see it.

An essay by Boehmer¹¹ seeks to instruct the German people as to the true relations of the Kaiser and his folk from a sketch of the divine ideas upon the subject which appear in the history of Israel's kingdom. There is nothing significant in it for the scholar.

Israel's Messianic hope has received particular attention in some quarters.¹² This is the fourth volume of a work devoted especially to this theme. It covers Jeremiah, Ezekiel, Daniel, the prophets of the return, and a general summary of teachings from Hosea down to Malachi. The interpretations of the various passages are characterized by much good sense. The author believes in the supernatural, in the inspiration of the prophets, and in their unique work and position in Israel's history. He likewise sees in Jesus Christ the beginning of the fulfilment of much of the messianic prophecy of the Old Testament. His work is a sensible popularization of the cream of Old Testament messianic prophecies.

The agitation which has for its purpose the encouragement of the return of the Jews to Jerusalem has an advocate in Professor Rohling,¹³ of the University of Prague. In this work he marshals evidence to establish the propositions, that Jerusalem will again be the holy city; that it will be the religious capital of the whole world; that it will become again the capital of the Jewish nation gathered anew about it; that its splendor, its population, its glory, even temporal, will be great;

¹⁰ *The Early Religion of Israel*, as Set Forth by Biblical Writers and Modern Critical Historians. By JAMES ROBERTSON. 2 vols. New York: Whittaker, no date. xv + 296; 292 pages. \$1.60, net.

¹¹ *Gottesgedanken in Israels Königtum*. Von JULIUS BOEHMER. (= "Beiträge zur Förderung christlicher Theologie." V. Jahrgang, Heft 3a); pp. 1-79. Gütersloh: Bertelsmann, 1902.

¹² *Les espérances messianiques d'Israel*. Par J. GINDRAUX. Vol. IV: Derniers grands et derniers petits prophètes. Lausanne: Bridel, 1902. 287 pages. Fr. 3.

¹³ *En route pour Sion: ou la grande espérance d'Israel et de toute l'humanité*. Par CHANOINE ROHLING. Traduit de l'allemand par ERNEST ROHMER. Paris: Lethielleux, 1902. xix + 333 pages. Fr. 5.

and that it will become the center of all the nations. The book is at the same time a reply to Professor Lémann, of Lyon, whose recently published work on *l'Avenir de Jérusalem* interprets largely in a spiritual sense the passages of Scripture referring to that city. This book interprets such portions of Scripture literally, and maintains that ultimately Christ will reign not only during a thousand years or during a longer indeterminate period, but without end, as King of kings and Lord of lords in Jerusalem over the wandering humanity of the whole earth. The author gleans his material from every period of the Old Testament, and so interprets it as to add to the plausibility of the thesis with which he starts out.

The unique position of Old Testament prophecy is not generally recognized in the newer publications of today. Professor Jordan, however, has made an attempt to push this theme more to the front.¹⁴ His volume "claims to be considered as a series of suggestions, not as a complete system of prophetic theology, or even as an outline of such a system" (p. 3). The title then should rather have been "Some Prophetic Ideas and Ideals." There is no attempt either to sketch the work or career of any one prophet, or to give any adequate account of his times. The book is homiletical and general in character. It does not, except in this general way, trace the growth of religion and theology in the prophetic succession. It is a series of discourses, practical and spiritual in character, based upon some salient points or single utterances or incidents given in the prophets' messages. The critical position of the author is progressive. It would be ungracious to select single unguarded utterances or statements for criticism in such a work. The book-making, however, is censurable. To furnish each of the twenty-nine short chapters with a bastard title-page, always beginning on a right-hand page, and backed by a literary quotation, requires often from one to almost two blank pages at the end of a chapter. So that not seldom we have practically four blank leaves numbered as full pages between the end of one chapter and proper beginning of the next. There is no index of any kind—a radical hindrance to practical use.

*Hebrew Ideals*¹⁵ is one of the "Handbooks for Bible Classes," edited

¹⁴ *Prophetic Ideas and Ideals: A Series of Short Studies in the Prophetic Literature of the Hebrew People.* By W. G. JORDAN. Chicago: Revell, 1902. 363 pages. \$1.25, net.

¹⁵ *Hebrew Ideals from the Story of the Patriarchs: A Study of Old Testament Faith and Life. Part First (Gen. 12-25).* By JAMES STRACHAN. New York: Imported by Scribner's, 1902. 204 pages. \$0.60, net.

by Drs. Dods and Whyte. It is an attempt to give "a sympathetic interpretation of ideals, and it is written for the purpose of instructing and stimulating young minds" (p. 9). The contents embrace twenty-seven chapters, and each chapter is subdivided into several heads. Some of the themes are unnecessarily discussed in several places, as, "Faith," on pp. 22, 77, 105, 109, 156, 163; "Character," on pp. 15, 118, 152; "Truth," on pp. 39, 141, 153; and "Discipline," on pp. 59, 157, 160. The treatment is devotional, patchwork-like, and far from interesting even to those of maturer years. Such work too often reads into the narrative of the Scriptures things that cannot be ascribed to the patriarchs, and gives us a false conception of the ideals that governed them in their action. To project back into that age the ideals that govern men today is to misinterpret the simplicity and primitive character of the patriarchs. Most readers would find a running narrative, which depicts the character of the patriarchs, more interesting, instructing, and edifying.

The popularizing of the Old Testament has been greatly aided by Sanders' and Kent's "Messages of the Bible." No volume of this valuable series is more worthy of careful study than the last one by Kent.¹⁶ It is a careful codification of the Primitive, Deuteronomic, and Priestly codes. The Introduction is a lucid exposition of the basis of the work, discussing such points as the "Growth of Israel's Laws and Institutions," "The Record of Israel's Law," the various codes out of which the law material is gathered, and "The Final Completion of the Canon of the Law." The author's codification follows this order: (1) criminal laws, (2) private laws, (3) military laws, (4) religious laws, and (5) ceremonial laws. Such an arrangement requires some little repetition, but not enough to militate against the plan. There will be some questions, of course, regarding the order of growth, upon which we cannot all agree. But Kent's arrangement forms an admirable basis for work in a line that promises much for the history of Israel's jurisprudence. The paraphrases, too, simplify and tone down much of the harshness and offensiveness of the A. V. or the R. V. We wish the twenty-two pages of contents might have been printed across rather than in an up-and-down form on the page. It would add greatly to its convenience.

Professor R. L. Stewart contributes a volume on important locali-

¹⁶ *The Messages of Israel's Lawgivers: The Laws of the Old Testament Codified, Arranged in Order of Growth, and Freely Rendered in Paraphrase.* By CHARLES FOSTER KENT. New York: Scribner's, 1902. xxxiv + 386 pages. \$1.25.

ties in Palestine." It embraces a popular study of sixteen places intimately associated with outstanding events in Bible history. The introduction cursorily summarizes the results of Palestinian investigation from Robinson to the Survey Fund. The localities studied in detail are such as Hebron, Bethlehem, Nazareth, Shechem, Sea of Galilee, Mountain of Transfiguration, Pool of Siloam, Fords of the Jordan, Machærus, and Masada. Rather than the method pursued by George Adam Smith (whose name is incorrectly printed on pp. 82 and 123) the author describes these places only in the period represented by the biblical narrative. He brings to the reader the best obtainable information on each of the points taken up, avoiding the critical technique, and putting the whole in good readable form. A score of photographic reproductions add much to the interest of the narrative. The book forms an appropriate appendix to the author's *The Land of Israel*. For "Benaiah" we find "Beniah" (p. 18); for "El-Khalil" we note "El Khulil" (p. 42); for "twelve" we should evidently read "twelve hundred" (p. 73); for "1890" we should have "1880" (p. 182). We find no "Index of Scripture Texts"—always a defect in such a work.

GEORGE S. GOODSPEED.

IRA M. PRICE.

J. M. P. SMITH.

RECENT LITERATURE ON BABYLON AND THE BIBLE.

PROFESSOR FRIEDRICH DELITZSCH has greatly stirred up many of the Old Testament and Semitic scholars of Germany by his *Babel und Bibel*¹. This lecture is a popular presentation of some of the chief contributions of discoveries in Baylonia to the understanding of the Old Testament. It was delivered in Berlin early last year, and at the request of the Kaiser was repeated in the royal castle. Such regal recognition secured for it an immediate and wide circulation. The lecture points out in almost dramatic language the results of discovery as seen in proper names, in geographical material, in historical corroborations, in ethnological facts, in governmental methods, and in private life. Each of these is illustrated by one or more discoveries on

¹ *Memorable Places among the Holy Hills*. By ROBERT LAIRD STEWART. Chicago: Revell, 1902. 250 pages. \$1, net.

² *Babel und Bibel*. Ein Vortrag. Von FRIEDRICH DELITZSCH. Mit 50 Abbildungen. Leipzig: Hinrichs, 1902. 52 pages. M. 2.